# the Alliance Weekly

JUNE 6, 1956

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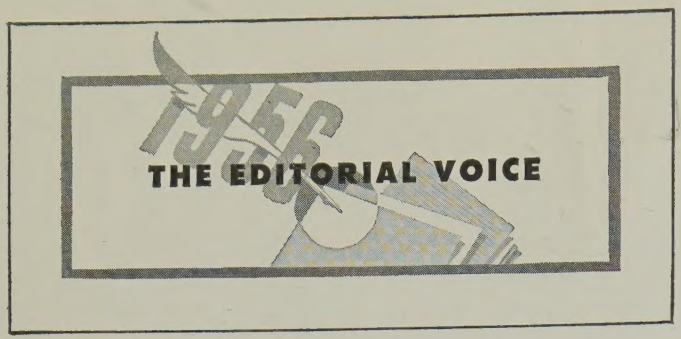
## Summer Convention Issue

*Pages 10 and 11*




## THE BLESSEDNESS OF THE FIXED HEART

It will probably be found at last that there is no sin except sin of the mind.

It is the carnal mind that is enmity against God, that is not subject to the law of God, neither can be. It should, however, be remembered that when the Bible speaks of the mind it does not refer to the intellect alone. The whole personality is included in the concept; the bent of the will, the moral responses, the sympathies and antipathies are there also, as well as the intellect.

When God saw the wickedness of man, that it was great in the earth, He saw what could not be seen from the outside, that, as it is rendered in one place, "the whole imagination, with the purposes and desires of the heart" was only evil continually (Gen. 6:5). From this passage alone we may properly gather that sin has its seat deep within the mind where it pollutes the emotions (desires), the intellect (imaginations) and the will (purposes). These taken together constitute what the Bible and popular theology call the heart.

It is significant that when our Lord describes the stream of iniquity as it flows out of the heart He begins with the thoughts. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). It is doubtful whether any sin is ever committed until it first incubates in the thoughts long enough to stir the feelings and predispose the will toward it favorably. Even the sudden flash of anger, which of all sins would appear on the surface to have the lowest mental content, is anything but a sudden eruption of the emotions. The "quick-tempered" man is one who habitually broods over wrongs and insults and thus conditions himself for the sudden fit of temper that seems to have no mental origin. The heart that has had the benefit of broad, sane thinking on moral questions, especially long meditation upon man's sin, God's mercy and the goodness of Christ in dying for His enemies, is not conditioned to blow up when occasion arises. The worst reaction to an affront or an injustice will be annoyance or mild irritation, never a burst of sinful anger.

The Old Testament tells how the wicked man lies in his bed thinking out ways to do evil and when the morning comes carries out the plans he has made during the night "because it is in the power of (his) hand." And the psalmist exhorts us, "Stand in awe, and sin not: commune with your own heart upon your bed, and be still" (Psa. 4:4). What can this mean but th moral conduct, good or bad, originates deep within th mind? The thoughts dwell upon an act or course action with interest and consent; this stirs the affection which in turn trigger off the will to the act und contemplation. The sin that follows may be so bas so physical, so obviously "of the flesh" that no one wou dream it began as an undisciplined thought in the hea The rich fool "thought within himself" and as a res took a course that cost him his soul (Luke 12:16-2

All our acts are born out of our minds and will what the mind is at last. This is clearly taught in th Word: "Keep thy heart with all diligence; for out it are the issues of life." Even repentance must beg with deep reverent thought. David said, "I thought my ways, and turned my steps unto thy paths" (Ps 119:59), and it is plain that the prodigal son thoug things over very seriously before he could get the conse of his will to humble himself and say, "I will arise an go to my father, and will say unto him, Father, I hav sinned" (Luke 15:11-32).

It is something of a happy paradox that while th thoughts deeply affect the will and go far to determi its choices, the will on the other hand has the pow to control the thoughts. A will firmly engaged with Go can swing the intellectual powers around to think holy things. Were it not so, Paul's words to the Phili pians would be psychologically untenable: "Finall brethren, whatsoever things are true, whatsoever thin are honest, whatsoever things are just, whatsoever thin are pure, whatsoever things are lovely, whatsoever thin are of good report; if there be any virtue, and if the be any praise, think on these things" (Phil. 4:8). Sin we are here commanded to think on certain things follows that we can command our thoughts; and if w can pick the objects upon which to meditate we can the end sway our whole inner life in the direction righteousness.

It is much more important that we think godly though and will to do God's will than that we feel "spiritual Religious feelings may and do vary so greatly from pe son to person, or even in the same person they ma vary so widely from one time to the next, that it is nev safe to trust them. Let us by a determined act of fai set our affections on things above and God will see the rest. The safest, and after a while the happiest, ma is the one who can say, "My heart is fixed, trusting in th Lord."

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## QUOTES FROM OUR CONTEMPORARIES

CHARLES WILLIAMS, in *Church of Christ Advocate*, say of those who are reluctant to take the way of the cros

*"They are careful to count the cost of accepting Chris They figure it out to the finest detail, but if some of thes spiritual mathematicians would begin to count what will cost if they don't accept Christ, then many woul turn from their wickedness to Christ's willingness."*

# SANCTIFICATION

By OSWALD CHAMBERS

*"For this is the will of God, even your sanctification."*—1 THESSALONIANS 4:3.

IT IS not a question of whether God is willing to sanctify me; is it *my* will? Am I willing to let God do in me all that has been made possible by the atonement? Am I willing to let Jesus be made sanctification to me and to let the life of Jesus be manifested in my mortal flesh?

Beware of saying, Oh, I am longing to be sanctified. You are not; stop longing and make it a matter of transaction. Receive Jesus to be made sanctification to you in implicit faith and the great marvel of the atonement will be made real in you.

If God has not sanctified us and made us blameless, there is only one reason why He has not—we do not want Him to. *"This is the will of God, even your sanctification."* We have not to urge God to do it; it is His will; is it our will? Sanctification is the work of the supernatural power of God.

Numbers of people say, "I have asked God to sanctify me and He has not done it." Of course He has not! Do we find one word in the Bible which tells us to pray, "Lord, sanctify me"? What we do read is that God sanctifies what we give. An unconditional "give up" is the condition of sanctification, not claiming anything for ourselves.

The best of us are all too shallow and flippant in our attitude to this tremendous secret of sanctification. Are we prepared to let the Spirit of God grip us and put us under His searchlight, and then do a work in us that is worthy of God? Sanctification is not our idea of what we want God to do for us; sanctification is what God does for us, and He has to get us into the right relationship, the right attitude of mind and heart, where at any cost we let Him do it.

When we are sanctified we do not get something like a landslide of holiness from heaven; we are introduced into a relationship of oneness with God, and as our Lord met antagonistic forces and overcame them so must we. The life Jesus lived is the type of our life after sanctification. We are apt to make sanctification the end; it is only the beginning. Our holiness as saints consists in the exclusive dedication to God of all our powers.

If I accept any blessing of God, e.g., sanctification, as the final end and aim of my life, from that moment decay begins in my spiritual life. Sanctification is the gateway to real union with God, which is life unutterable. The rest which is the outcome of entire sanctification is not the rest of stagnation, but the rest of the reality of union with God.

What is a godly life? A life like God in my bodily edition. Imitation is the great stumbling block to sanctification. Be yourself first, then go to your own funeral and let God forever after be all in all.

Sanctification does not mean that the Lord gives us the ability to produce by a slow, steady process a holiness like His; it is *His* holiness in us. By sanctification we understand experimentally what Paul says in First Corinthians 1:30, "Of him are ye in Christ Jesus, who of God is *made unto us . . . sanctification.*" Whenever Paul speaks of sanctification he speaks of it as an impartation, never as an imitation. Imitation comes in on a different line.

The work of Jesus is the creation of saints; He can take the worst, the most misshapen material, and make a saint: "Wherefore if any man is in Christ, there is a new creation" (A.S.V., marg.). The fullest meaning of sanctification is that Jesus Christ is "made unto us . . . sanctification"; that is, He creates in us what He is Himself.

To say after sanctification "Now I can do what I like" is a perilously dangerous statement. If it were true, it would never have been recorded that "even Christ pleased not himself."

The doctrine of sinless perfection and consequent freedom from temptation runs on the line that because I am sanctified I cannot now do wrong. If that is so, you cease to be a man. If God put us in such a condition that we could not disobey, our obedience would be of no value to Him.

Sanctification means not only that we are delivered from sin but that we start on a life of stern discipline. It is not a question of praying but

*No one reads books by Oswald Chambers for pleasure. His viewpoint is so out of step with the usual trends of modern Christian thinking that no little exertion is necessary to fully grasp his meaning. The brief statements presented in almost epigrammatic style often cannot be accepted without some careful reflection and study. Then it is not uncommon for them to evoke astonishment in the reader that he should have failed to realize previously the truth to which they point.*

*The association which prepares his books for publication has compiled from sixteen of them, including "My Utmost for His Highest," many of his notes on sanctification. The result is an article which will be welcomed as an antidote to the vague misconceptions arising from popular ideas as to the nature and purpose of sanctification.*

*The Oswald Chambers Publications Association, 19 Woodmansterne Road, Coulsdon, Surrey, England, invites readers of the* WEEKLY *to apply for future issues of the folder called "To all who ask," from which this article was taken. Copies will be sent free of charge as often as they are printed.*

of performing, of deliberately disciplining ourselves. There is no royal road there; we each have it entirely in our own hands.

You can always test the worth of your sanctification. If there is the slightest trace of self-conscious superiority about it, it has never touched the fringe of the garment of Christ.

*"And for their sakes I sanctify myself."* How does that statement of our Lord fit in with our idea of sanctification? Sanctification must never be made synonymous with purification; Jesus Christ had no need of purification, and yet He used the word "sanctify." In the words "I sanctify myself" Jesus gives the key to the saint's life. Self is not sinful; if it were, how could Jesus say "I sanctify myself"? Jesus Christ had no sin to deny, He had only a holy self. It was that self He denied all the time, and it was that self that Satan tried to make Him obey.

If we have entered into the experience of sanctification, what are we doing with our holy selves? Do we every morning we waken thank God that we have a self to give to Him, a self that He has purified and adjusted and baptized with the Holy Ghost so that we might sacrifice it to Him? We are sanctified for one purpose only, that we might sanctify our sanctification and give it to God.

What the cross was to our Lord, such also in measure was it to be to those who followed Him. The cross is the pain involved in doing the will of God. That aspect is being lost sight of. We say that after sanctification all is a delight. Was Paul's life all delight? Was our Lord's life all delight? Discipleship means we are identified with His interests, and we have to "fill up that which is behind of the afflictions of Christ." Only when we have been identified with our Lord in sanctification can we begin to understand what our cross means.

After sanctification God will wither up every other spring until we know that all our fresh springs are in Him. He will wither up natural virtues; He will break up all confidence in our own powers, until we learn by practical experience that we have no right to draw our life from any other source than the tremendous reservoir of the unsearchable riches of Jesus Christ.

God puts His disapproval on human experience when we begin to adhere to the conception that sanctification is merely an experience and forget that sanctification itself has to be sanctified (see John 17:19).. have deliberately to give my sanct fied life to God for His service : that He can use me as His hand and His feet.

Sanctification is not *once for a* but *once for always.* Sanctificatic is an instantaneous, continuous wo of grace. If we think of sanctific tion as an experience once for a there is an element of finality abo it; we begin the hop, skip and jum testimony, "Bless God, I am save and sanctified." In reality sanct fication means we have the glorio opportunity of proving daily, hourl momentarily, this identity with Jes Christ.

Beware of the metallic, hard, u Christlike stamp of some test monies to sanctification; they are n stamped by the Holy Ghost. Th testimony to sanctification that is c God is dipped and saturated in th blood of the Son of God, and tha blood sprang from the broken hea of God on account of sin. Whe once the soul realizes what sanct fication is it is a joy unspeakable but it is a joy in which there i the tremendous undercurrent of chastening humiliation.

Individual sanctification is on thing; collective sanctification i another. When Paul talks about a taining "unto the measure of th stature of the fulness of Christ" h is not talking of individual saints bu of all the saints. It is the sanctifica tion of God's people together that i required. When we isolate ourselve we hinder instead of furthering tha end. We are all too set on our own sanctification, forgetting that we ar to be broken bread and poured-ou wine for the lifting up of others wh are not there yet. Individual sanct fication has a world-wide benefit s long as the sanctified soul remain right with God.

Many souls have had such a blessed vision of an entirely sancti fied life during conventions or i times of rare communion with Goc that they imagine they have the reality, and it is at this stage tha that subtle heresy "deeper death t self" is apt to lead them astray. The vision is followed by a deep valley of humiliation, by a cross of death before the reality is realized.

No one enters into the experience of entire sanctification without going

*(Continued on page 6*

## Council Elections

Rev. Louis L. King was elected Foreign Secretary at the meeting of the General Council in Omaha, Nebr., on May 21. Mr. King succeeds Dr. A. C. Snead, who is retiring after more than thirty-five years as Foreign Secretary.

Re-elected for a three-year term were Rev. H. E. Nelson, Home Secretary; Rev. W. F. Smalley, Education Secretary; Mr. P. B. Christie, Publication Secretary; Dr. A. W. Tozer, editor, THE ALLIANCE WEEKLY.

Six members of the Board of Managers were also elected at this Council: Rev. J. E. Davey, Dr. K. C. Fraser, Rev. E. W. Richards and Rev. G H. Keeney, all for three years. Rev. G. O. Hall and Rev. L. J. Isch, Sr., were elected to fill unexpired terms of one year. Departmental secretaries are members *ex officio* of the Board of Managers.

Also elected were: To Committee on Rules, Rev. C. H. Erickson and Rev. T. E. Thompson. To Committee on Salaries, Rev. C. J. Mason and Mr. N. G. Lambrides. Committee on Council Arrangements, Rev. H. P. Williams, Rev. R. L. Staley, Dr. K. C. Fraser, Rev. J. W. McGarvey, and Rev. L. J. Isch, Sr. The President, Secretary, and Treasurer are members *ex officio* of this Committee. The next Council will be held in Charlotte, N. C.

VOLUME 91 NUMBER 23

the Alliance Weekly

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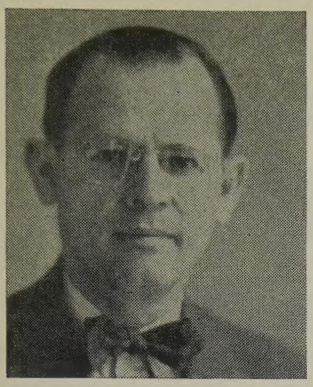
Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*



*Rev. Gilberto Candelas*
*Superintendent*

*A new district of The Christian and Missionary Alliance*

# Puerto Rico

By RAMON C. DIAZ

FOR the Alliance churches in Puerto Rico the year 1955 was one of transition. The conference held at Pueblito January 27-29, 1956, took the final steps to organize the churches into a district under the Home Department of The Christian and Missionary Alliance. Great joy filled the hearts of all the delegates as they considered their new status, approved the Alliance constitutions for the district and for the local churches, and then elected their district superintendent, his assistant, the treasurer and the secretary, each for a term of three years.

The conference was preceded by much prayer for the Lord's blessing, prayer which was gloriously answered throughout the gathering. Prior to the business sessions Rev. H. E. Nelson, the Home Secretary, addressed two special meetings of the ministers and workers. Through an interpreter he delivered searching messages of great help to all. He also answered many questions and gave instructions and advice.

However, business was not the foremost feature of the conference. Throughout all his messages Brother Nelson emphasized the need for sanctification of life as a prerequisite for consecration to service. The lives of Elijah, Elisha and Joseph were vividly portrayed. The church today has need of men of such godly stature and experience—men of God, experienced in the ministry of the Word and richly anointed of the Holy Spirit.

When Brother Nelson spoke on "The Glory of Christ" the congregation was carried to heights of rapturous joy. During these meetings many testified to salvation, others came to the altar for physical help, and in the final service more than half of the congregation came forward seeking God in prayer and confession.

Rev. Felix Ayala, the delegate from Puerto Rico to the 1955 General Council, brought to the Pueblito conference bright glimpses of that glorious gathering at Philadelphia. He told of the Preachers Chorus, the songs of the missionaries in the languages of the people to whom they minister, the pioneer work in the Baliem Valley, the thousands gathered at the Council's evening services, and the feeling that comes with the consciousness of belonging to a great and glorious movement which is preaching the gospel throughout the world.

The report of the chaplain to Puerto Rico government institutions, such as the sanatorium, the leper hospital, the mental hospital and the penitentiary, gave the conference an insight into the problems of those unfortunate ones and the difficulties of influencing them spiritually because of their suffering and resentment. Feeling forgotten and avoided, they isolate themselves and are not easily reached with the gospel message. Yet he spoke with tenderness of his ministry in those sad places, and told of those who had found the Lord and now rejoice in His salvation.

The superintendent in Puerto Rico, Rev. Gilberto Candelas, emphasized in his report that the progress experienced during 1955 came, in no small measure, through the assistance of the Home Department. Some churches acquired new buildings and others are planning construction. Home Department help also made possible extension work in the city of Caguas and revival campaigns in all the churches. These were conducted by Lieutenant Colonel Eduardo Palaci from Argentina.

On Sunday morning the conference members gathered around the Lord's table and in quiet reverence partook of the sacrament in memory of Christ's death and in the hope of His coming. On Sunday evening three young men were ordained to the ministry. Thus in the spirit of fellowship and service the Puerto Rico church of The Christian and Missionary Alliance entered a new year.

This conference witnessed much blessing and much accomplishment and also the assurance that the future holds still more happy advance. The Alliance Church in Puerto Rico rejoices not only because she has attained the long desired place as a part of the home constituency but because she was so cordially welcomed into the family. She feels confident that with this change in the form of field administration many local problems will be solved.

## Invocation

*Holy Ghost, dispel our sadness,*
*Pierce the clouds of sinful night;*
*Come, Thou Source of sweetest gladness,*
*Breathe Thy life and spread Thy light.*
*Loving Spirit, God of peace,*
*Great Distributor of grace,*
*Rest upon this congregation;*
*Hear, O hear our supplication.*

*Come, Thou best of all donations*
*God can give, or we implore;*
*Having Thy sweet consolations*
*We need wish for nothing more.*
*Come with unction and with power,*
*On our souls Thy graces shower;*
*Author of the new creation,*
*Make our hearts Thy habitation.*

—PAUL GERHARDT.

## Sanctification

*(Continued from page 4)*

through a "white funeral," i.e., the burial of the old life. If there has never been the crisis of death, sanctification is nothing more than a vision. There must be a "white funeral," a death that has only one resurrection—a resurrection into the life of Jesus Christ.

The only way we are going to overcome the world as Jesus overcame it is by experimental sanctification. We are to live in heavenly places in Christ Jesus while on this earth and among worldly people. That is the glorious discipline of the sanctified life.

We call ourselves Christians. What does our Christianity amount to practically? Has it made any difference to our natural individual life? It cannot unless we deliberately give up our right to ourselves to Jesus and, as His disciples, begin to work out the personal salvation He has worked in. Sanctification is the work of Christ in me, the sign that I have abandoned entirely to Him and am no longer independent but completely dependent upon Him.

By sanctification we enter into the kingdom of perfect oneness with Jesus Christ; everything He is, we are by faith. He is "made unto us wisdom, and righteousness, and sanctification, and redemption"; we have nothing apart from Him.

By "the silent years to thirty" we mean to picture forth the experience of the sanctified soul; we have attained to nothing yet; we are simply perfectly adjusted to God. By sanctification we are placed in the condition of our Lord at Bethlehem, and we have the life of Jesus as our example. We are apt to mistake the sovereign works of grace in salvation and sanctification as being final —they are only beginnings.

God has left us on earth. What for? To be saved and sanctified? No, to be at it for Him. If we are "footing it" bit by bit and living in the otherworldly spirit while in the world, we are developing our personality and are of far more worth to Jesus Christ than those who have entered into the experience of sanctification but have never gone on any farther.

*"The nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."*—Ezekiel 36:23.

# A Sermon from Welding

By JOHN A. BAZART

As I watched a welder at his work one day he illustrated for me a spiritual lesson. The welding process is in itself a powerful sermon—sparkling, brilliant and far from lukewarm. The message is positive and definite.

There are three conditions necessary to making a successful weld, none of which may be omitted: the metal surfaces to be joined must be clean, the heat must be a moderate white heat and the union must be closed without delay.

First, the pieces to be united have to be clean chemically (free from oxides) and also mechanically (free from dust and dirt), else they will not unite. The first of these two requirements for cleanness is fulfilled by the use of a fluxing agent and the second by ordinary precautions.

Before our hearts can be united to the heart of God they must be cleansed by a most precious fluxing agent: the sacrificial shed blood of Jesus Christ. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). He was sacrificed for our sins. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). It is only the perfect righteousness of Jesus Christ, compensating our unrighteousness and sin, that redeems us. Through our repentance and complete surrender to Him we are found clean in the sight of God. This is an important matter. We cannot afford to neglect it because no man cometh to the Father but by Jesus Christ.

The second requirement of using ordinary precautions is, logically, the following of His precepts and keeping His commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thou shalt love thy neighbour as thyself" (Matt. 22:37, 39). We must be sure at this point; if we are living and loving in Jesus Christ, it becomes immediately evident. We are changed, hence we love God and man with a transcendental love. We are happy, joyous, not doleful and sad. We are truly at peace with God and with man, not arguing and hair-splitting. We are patient with the other fellow. We are temperate too.

It is only when the blood-cleansed metal of a man contacts the pure character of God in the intense white light of Bible truth that man's spirit can well up and mingle with the Holy Spirit of God and a joining takes place that will hold throughout life and death and eternity. The mere soldering or joining by mental assent or feeling is just like holding metals together by use of some fusing metal or other cementing agent. The union is only as strong as the binding material. Mental processes and feeling stop when this physical life ceases. Overwrought emotions and illogical extremes are like excess heat on metals which badly oxidizes them so that they refuse to adhere. Minute globules of metal melt and fall off when a moderate white heat is exceeded. We do not necessarily start a revival by turning on more and more heat. We might also cause a falling off.

Few sermons I've heard have been more searching than the one demonstrated in the welder's shop.

*Mr. Bazart is a member of the Alliance church in Santa Monica, Calif. His training as an artist quickens his natural sensitivity to visual lessons such as he has drawn from watching a welder at work. Presenting Bible studies in graphic form is one of the ways he employs his talent in the Lord's service.*

DAVID R. ENLOW, Editor

## AT HOME

**Scripture distribution nears half-billion mark:** The total number of volumes of Scriptures distributed throughout the years by the American Bible Society is rapidly approaching the half-billion mark and will be passed early in the spring of 1957, the Society's Board of Managers reported at its 140th annual meeting. Distribution of Scriptures during 1955 totaled 14,918,353 volumes in the United States and abroad. Special attention was given to the needs of the blind in this country and other parts of the world. The 53,371 volumes and Talking Book records brought the all-time total past the half-million mark to 533,653. The embossed Scriptures have now been supplied in forty-one languages and systems to finger-tip readers. Scripture circulation in Latin America again broke all previous records—with 3,540,770 volumes distributed during 1955; once more demand exceeded supply. The Society adopted a budget of $2,899,000 for 1956, the largest in its history, to meet increasing needs for Scriptures.

## MISSIONS

**Record giving for Peoples Church:** The Peoples Church, Toronto, Canada, closed its four-week missionary convention on April 29, with a record-breaking offering of $290,000. Dr. Oswald J. Smith, pastor, reports that the church will be able to send out a dozen new workers as well as contribute toward the support of 350 others.

## ABROAD

**Mammoth shark found in Israel:** In Israel a brown and white shark, over twenty-five feet long and weighing five tons, was hauled ashore by fishermen recently. The shark's mouth was over three feet wide. No such fish had ever previously been seen in Eilat, Israel's southernmost port on the tip of the Red Sea.

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**Bible institute planned for Mexico City:** At the invitation of evangelical leaders in Mexico, the Central American Mission is undertaking a program of Bible training for Mexican youth. Scattered among Mexico's population of some thirty million there are groups of evangelical believers, outside of denominational lines, for whom there is a great need of Bible training. Rather than being an entirely new venture, the program will be built upon foundations already laid in a night Bible school now functioning in Mexico City. This Bible school is the outgrowth of the vision of Edward Pentecost, Inter-Varsity representative in Mexico, who began evening Bible classes in his garage about four years ago.

## PEOPLE SAY

**Martin Niemöller:** "The primary task of the Christian Church is always the same. It is just to listen to the Word of God which is in Christ Jesus, and to profess and proclaim Him as the one Word of God to which we have to listen and to draw the consequences from His being Lord of all . . . The church can side with the state only so far as the state is not asking the church to do something contrary to the will of God as revealed in Christ . . . She must always obey God first and cannot have any other definite loyalty."

## PEOPLE

**J. Edgar Hoover gets Bible society award:** FBI Chief J. Edgar Hoover was named recipient of the Chicago Bible Society's annual Gutenberg Award at its 116th annual meeting. Dr. Adalbert R. Kretzmann, president of the society, noted that Mr. Hoover has been an outstanding advocate of deepening religious life in the home as a major method of curbing juvenile delinquency. Donald Hostetter, FBI agent in charge at Chicago, accepted the award on behalf of Mr. Hoover.

## SIGNS OF THE TIMES

**Reports Bahais have 900 assemblies:** Shoghi Effendi, of Haifa, Israel, reported at the forty-eighth annual Bahai National Convention in Wilmette, Ill., that there now are more than 900 spiritual assemblies—local administrative bodies—of the group functioning throughout the world. He is the world leader of Bahai. National administrative centers are established in forty-three countries on every continent, he said, while land has been acquired in ten countries during the past year for the erection of Bahai houses of worship.

## THE PRESS

**Publish Braille book of hymns:** A volume of one hundred hymns commonly used in American and Canadian Protestant churches was published in Braille for the use of blind worshipers by the John Milton Society in New York. Dr. Dwight D. Smith, general secretary, said the book will be offered free of charge to any blind person, as are all of the society's publications. The hymns were selected as those "most likely to be sung in regular services of worship," Dr. Smith said.

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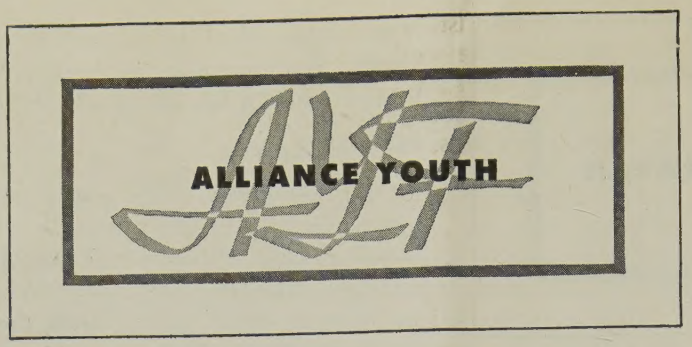
**Bibles to be printed for Russia's churches:** Preparations are under way in Russia to print Bibles for Protestant churches there, it was reported at the annual meeting in London of the British and Foreign Bible Society. Dr. William J. Platt, general secretary, said the Bibles would be printed from plates sent to Russia by the Society. He said that a cable received from Moscow reported the arrival of the plates there and the start of publication plans.

R. E. CUTBIRTH
Editor




# Youth with a Purpose!

By REV. R. MILLS GRAY, *Savannah, Georgia*

As you may guess, Daniel is the champion of this little article. Read about him in the first two chapters of the book that bears his name. The story begins when "Daniel purposed in his heart that he would not defile himself" (1:8). From that victorious decision he went to his great promotion recorded in chapter 2: "Then the king made Daniel a great man."

Beginning with his deliberate decision, Daniel pressed bravely on from victory to victory through a series of happenings which are here depicted by words beginning with the letter "P."

Observe that Daniel's *purpose* influenced other young men to choose definitely to live for God—Shadrach, Meshach and Abed-nego. The Bible declares that no man lives unto himself. Young people as well as older folk are either for God or against Him. We are either helping or hindering the kingdom of God. Daniel influenced his companions to walk on the right road.

It is of utmost importance to note that Daniel and his friends were outstanding and upright young men. The best authorities tell us that they were between the ages of seventeen and twenty, young fellows with the best physiques, scientific minds, poise, sharp linguistic ability—top-notchers with above-average I.Q. Dale-Carnegie chaps who could win friends and influence people were the type desired by the heathen king. Is it too much to believe that the King of kings and Lord of lords would ask for the best in those He calls to serve Him?

Subsequent to his chosen purpose, our heroic challenger made a *proposition* and we immediately see that it was a fair proposition. "Prove thy servants, I beseech thee, ten days; . . . Now at the end of the days . . . the king enquired of them, he found them ten times better."

Such a purpose and such a proposition and their resultant victories are bound to bring opposition. In Daniel's case they brought him literal *peril* of life and limb; in ours, perhaps some *persecution*. There is always the way of least resistance and far too many take it. Daniels are few and far between. "They sought Daniel and his fellows to be slain." *Give us time*, said he. Rome was not built in a day. It takes time to grow an oak. God is not in a hurry. In this day of hustle and bustle we must "take time to be holy," as Longstaff the hymnist has so aptly put it.

Young friends, it takes much of Daniel's death-defying determination to go through with God today. "Well, Dan, my boy, you have done well thus far in your God-given purpose and your righteous proposition and what have they profited you? Your neck's in danger now. What are you going to do? Don't you think that you were a little too out-and-out for the Lord? Wouldn't it have been better to have 'buttoned your lip' and not to have been so outspoken for the Lord?" Have you ever had Satan ask you such questions? Surely you have, and he does it every time! But Daniel and his buddies did the very thing all of us should do and so often fail to do. They went to *prayer* and desired "mercies of the God of heaven."

"Then Daniel blessed the god of heaven." His *praise!* And afterwards his *prophecy*. "This is the dream; and we will tell the interpretation thereof before the king."

If we follow the steps of our fine young men in this narrative and feed on the Word, we too will know what to witness about the future.

Finally, Daniel was *promoted*! "Then the king made Daniel a great man . . . and made him ruler over the whole province of Babylon." Characteristic of Daniel was the fact that he sought reward and recognition from the king for his friends and prayer partners. So shall everyone who purposes before the King of all the earth not to defile himself and presses on to the great promotion day be abundantly rewarded!

## Taste It Yourself

At one time Arthur Compton, the physicist, addressed a large gathering of college students in one of our university towns. In his talk he presented a strong case for Christianity. After his address was over the students were invited to ask questions. In the crowd was a young man who was not fully satisfied with what he had heard. He stood up and asked, "How can you really prove to me what it is like to be a Christian? I want very definite proof."

Ready to meet this situation, Mr. Compton turned to one of the persons seated on the stage and instructed him to go after an orange. When he returned with the orange, Mr. Compton proceeded to peel it and eat it as everyone watched. After he had finished he said to the young man who had raised the question, "Do you know what that orange tasted like?"

"Of course I don't," came the reply. "Only the person who ate it can tell that."

"So it is with Christianity," Mr. Compton concluded, "you must taste it yourself."

The only way we can come to know the truth of Christianity is to accept Christ in all sincerity. It cannot be real to those who remain on the outside. Its real proof lies on the other side of the door called Faith.—OUR YOUNG PEOPLE.

## Illustrations from Africa

By LENORE FULTON, *Congo*

The following apt illustrations were given by African preachers during chapel talks:

The little match which I hold in my hand is a type of our faith. The matchbox illustrates works. If you have a match only, how do you expect to get a light or heat? If you wish to get a fire you must use both the match and the matchbox. The match and the box together give results. It is thus with faith; without the match put into action by contacting the box it is dead. "Even so faith, if it hath not works, is dead, being alone" (James 2:17).—TILUFOSI NUMBI *at a youth meeting.*

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:14).

The porcupine is an animal that lives in the woods. It likes to hide in the grooves of large rocks, which are difficult to reach by hunters with their dogs. They sometimes try to hide in the trunks of trees. This is favorable to the hunter if the tree or trunk is still upright.

There are two kinds of dead tree trunks: one that is upright but hollow in the center; one that is dead and lying on the ground. Through the latter there is a hollow also but the porcupine has protection here because he cannot be easily reached by his pursuers. In the upright tree trunk hunters build a fire at the base and the porcupine must choose between suffocation or the knives of the hunters. He soon falls a prey to those waiting below and faces death. The one in the fallen tree trunk is like a person who is spiritually-minded and finds protection in Christ; he is not easily reached by the world. The one in the other tree is a type of the carnal mind. He is like a person trying to hide in his sins; he forgets that there is a day of judgment. He thinks that he can hide from people, but he cannot hide from God (2 Cor. 5:10; 1 Cor. 4:5). . . .

During a chapel talk here at Kinkonzi Alabeti Paku gave the boys and girls a lesson in addition. He used the Scripture, "Add to your faith . . ." (2 Pet. 1:5). He said: No one becomes weary in the arithmetic class; you all want to learn. [This is very true; they often do not hear the bell for closing class, their interest is so keen.]

He continued: If you wish to learn arithmetic one of the first things is to learn to add. Thus it is in the Christian life, we must learn to add. What is the first thing? It is faith. If a person hasn't faith he will receive zero in testimony. He cannot add spiritual gifts to testimony because he has none; that follows faith. He receives nothing in baptism. Why? No faith to begin with. If he does not fear God what will the holy of holies mean to him? Nothing. If you wish to add to your knowledge of God you must begin with faith.

Paku then told the story of one young fellow whom he had taught in preparatory school. He received 10 per cent on his arithmetic examination. He waved his paper about with a smile on his face as he said, "I got almost 100 per cent." He thought by adding one more zero to the right he would have received full marks. Let us begin by faith in Him who is able to teach us some of the richest lessons in spiritual addition.

## Old Things Passed Away

By REV. B. D. DUNNING, *Cambodia*

Phat, a Christian of just a few months, deserted by her husband, has no living relatives to help rear her three small children. Soon after a neighbor led her to the Lord, her baby became very ill. The village sorcerer was called in and proceeded with the usual custom of spitting and blowing on the entire body of the child, but its condition grew steadily worse. Then Phat remembered her Saviour and sent for the church elders to come and pray for the baby. God honored their faith and healed the child. Phat then witnessed to her heathen neighbors of the saving grace and healing power of the Great Physician.

Recently, through her personal testimony, she led a twelve-year-old neighbor boy into the joy of salvation, with the approval of his parents, who expressed their desire to follow the Lord also.

The witness of Phat, in her own words, is this: "Before I believed, I was sad. Now my heart is full of joy. The devil has tried to discourage me, but I'm trusting Jesus with all my heart." Her beaming face is a radiant testimony to the joy and peace in her heart.

*To play in the rhythm band is reward for Scripture memorization (Cabinda, Congo)*

A. REES

# Summer Bible and Missionary Conferences

**New England District**
**CAMP HEBRON**
**Attleboro, Mass.**
**June 29–July 8**

SPEAKERS
Dr. Kenneth C. Fraser, *Bible Teacher*
Rev. Thomas Williamson, *Evangelist*
Rev. Edward Carter, *Youth Speaker*

MISSIONARY
Rev. E. E. Stewart, *French West Africa*

CHILDREN'S MEETINGS
Mrs. R. G. Moore

MUSICIANS
The Carter Gospel Team

*For further information write to*
**Rev. Ernest J. Bailey**
**53 Cocasset St., Foxboro, Mass.**

**Southwestern District**
**ARLINGTON, TEX.**
**June 22–July 1**

SPEAKERS
Rev. L. J. Pyne, *Evangelist*
Dr. J. A. Bandy, *Bible Teacher*
Rev. J. V. Nussbaum, *Youth Evangelist*
Rev. and Mrs. M. G. Morgret, *Children's Workers*

MISSIONARY
Rev. C. C. Eamigh, *Ecuador*

*For further information write to*
**Rev. George O. Hall**
**Drawer 33 Arlington, Tex.**

**Central District**
**BEULAH BEACH, OHIO**
**July 21–August 5**

SPEAKERS
Dr. H. L. Turner, *Bible Teacher*
Rev. W. E. Allen, *Evangelist*
Rev. W. F. Bryan, *Bible Teacher*
Rev. H. P. Rankin, *Morning Devotions and Healing Service*

MISSIONARIES
Rev. L. L. King, *Foreign Secretary, C. & M. A.*
Rev. R. S. Roseberry, *Africa*
Rev. H. W. Post, *Indonesia*
Miss Irene Hearn, *Thailand*

*For further information write to*
**Rev. G. Edward Davis**
**Beulah Beach, Ohio**

**Northeastern District**
**DELTA LAKE**
**ROME, N. Y.**
**June 29–July 8**

SPEAKERS
Rev. P. W. Reidhead, *Evangelist*
Dr. H. L. Turner, *Bible Teacher*
Rev. H. P. Rankin, *Morning Prayer and Healing Services*
Rev. W. E. Allen, *Young People*
"Uncle Bill" Willey, *Children*

MISSIONARIES
Mrs. B. C. Gibson, *Israel*
Rev. H. W. Post, *Indonesia*
Rev. L. L. King, *Foreign Secretary, C. & M. A.*

YOUTH LEADERSHIP INSTITUTE
Rev. W. B. Blackford, *National Secretary*
Rev. Donald Moreland, *District Secretary*

*For further information write to*
**Rev. L. J. Isch, Sr.**
**259 Main St., Johnson City, N. Y.**

**South Pacific District**
**PACIFIC PALISADES, CALIF.**
**August 27–September 3**

SPEAKERS
Dr. W. H. Wrighton, *Bible Teacher*
Rev. P. W. Reidhead, *Evangelist*
Mr. D. J. Hanson, *Youth Evangelist*

MUSIC DIRECTOR
Prof. Russell J. Marshall

*For further information write to*
**Rev. W. Van Clief Yaggy**
**371 Mission Rd., Glendale 5, Calif.**

**Western Pennsylvania District**
**MAHAFFEY, PA.**
**July 20-29**

SPEAKERS
Dr. J. A. Bandy, *Evangelist*
Rev. H. E. Nelson, *Bible Teacher*
Rev. Don J. Kenyon, *Bible Teacher*
Rev. C. A. Epperson, *Youth Evangelist*
Mr. and Mrs. Paul Walton, *Children's Workers*

MISSIONARIES
Rev. E. E. Stewart, *French West Africa*
Rev. G. A. Bucher, *Chile*
Rev. Jack Shepherd, *Philippine Islands*

*For further information write to*
**Rev. D. C. Kopp**
**P. O. Box 33 Punxsutawney, Pa.**

**Western District**
**DES PLAINES, ILL.**
**August 5-12**

SPEAKERS
Rev. L. J. Pyne, *Evangelist*
Rev. Cecil R. Thomas, *Bible Teacher*
Rev. C. M. Richards, *Children's Worker*

MISSIONARIES
Rev. R. S. Roseberry, *French West Africa*
Miss Irene Hearn, *Thailand*

*For further information write to*
**Rev. Cecil R. Thomas**
**6910 S. Lowe Ave., Chicago 21, Ill.**

**Pacific Northwest District**
**CANBY GROVE CAMP**
**Canby, Ore.**
**July 12-22**

SPEAKERS
Rev. W. G. Weston, *Evangelist*
Rev. W. J. Foley, *Bible Teacher*

MISSIONARIES
Rev. and Mrs. Don Fairley, *Gabon*

MUSIC
Mr. Bill Weston

*Youth program under direction of District youth leaders*

*For further information write to*
**Rev. E. W. Richards**
**1636 S. E. 25th Ave.**
**Portland 15, Ore.**

**Eastern District**

**SUMMIT GROVE**

**New Freedom, Pa.**

**August 3-12**

SPEAKERS

Dr. H. L. Turner, *President, C. & M. A.*
Dr. H. M. Shuman, *President-Emeritus*
Dr. Thomas Moseley, *Bible Teacher*
Rev. L. J. Isch, Sr., *Bible Teacher*
Rev. G. M. Cathey, *Evangelist*
Rev. W. B. Blackford, *Youth Speaker*
Rev. H. M. Rhoads, *Children's Worker*

MISSIONARIES

Rev. E. E. Stewart, *French West Africa*
Mrs. B. C. Gibson, *Israel*
Rev. H. R. Cowles, *Philippine Islands*

DIRECTOR OF MUSIC

Mr. Paul Milburn

*For further information write to*

**Rev. J. W. McGarvey**
**3232 N. Second St., Harrisburg, Pa.**

**Eastern and Central Canadian District**

**GLEN ROCKS**

**Rosseau, Muskoka Lakes, Ont.**

**June 30–August 24**

BIBLE TEACHERS AND EVANGELISTS

Dr. J. H. Hunter
Dr. H. M. Shuman
Dr. H. L. Turner
Rev. Paul Kenyon
Dr. J. A. Bandy
Rev. H. E. Nelson
Rev. P. W. Reidhead
Dr. V. R. Edman

MISSIONARIES

Mrs. B. C. Gibson, *Israel*
Rev. H. W. Post, *Indonesia*
Mrs. E. E. Stewart, *French West Africa*
Miss Myra B. Wing, *India*
Mrs. George Constance, *Colombia*
Rev. R. S. Roseberry, *French West Africa*

YOUTH AND CHILDREN'S ACTIVITIES

Miss Ruth Bailey, *Director*

*For further information write to*

**Rev. Nathan Bailey**
**61 Glenvale Boulevard**
**Toronto 17, Canada**

**Southeastern District**

**TOCCOA FALLS, GA.**

**July 9-15**

SPEAKERS

Rev. Don J. Kenyon, *Bible Teacher*
Rev. H. P. Williams, *Evangelist*
Rev. Paul McDowell, *Youth Evangelist*

MISSIONARY

Rev. R. H. Smith, *India*

MUSIC DIRECTOR

Rev. R. H. Mangham

*For further information write to*

**Rev. T. G. Mangham**
**P. O. Box 355 Maitland, Fla.**

**South Pacific District**

**ALLIANCE REDWOODS**

**Camp Meeker, Calif.**

**July 21-29**

SPEAKERS

Rev. G. N. Carlson, *Bible Teacher*
Rev. P. W. Reidhead, *Evangelist*
Rev. E. R. Burnette, *Healing*
Rev. W. W. Arnold, *French West Africa*

MUSIC DIRECTOR

Prof. Russell J. Marshall

YOUTH CONFERENCE

Rev. Wendell Price, *Dean*
Mrs. W. A. Staub
Rev. Frank S. Sutherland
Rev. Harold W. Smith
Rev. Allen D. Gunther

CHILDREN'S MEETINGS

Mrs. Wendell Price

*For further information write to*

**Rev. W. Van Clief Yaggy**
**371 Mission Rd., Glendale 5, Calif.**

**South Atlantic District**

**CAMP LO-MA-CO**

***(Lo the Master Cometh)***

**Hendersonville, N. C.**

**June 29–July 6**

SPEAKERS

Rev. Gordon Wishart, *Bible Teacher and Evangelist*
Rev. R. H. Smith, *India*

SONG LEADER

Rev. Nathan B. Penland

*For further information write to*

**Rev. R. L. Staley**
**503 East Lexington Ave.**
**High Point, N. C.**

**Okoboji Lakes Bible and Missionary Conference**

**ARNOLDS PARK, IA.**

***(On Lake Okoboji)***

**August 3-12**

SPEAKERS

Dr. Vance Havner
Dr. H. B. Prince
Rev. H. P. Rankin

MISSIONARIES

Rev. M. Knudson, *Congo*
Rev. R. H. Smith, *India*
Rev. G. A. Bucher, *Chile*

*Music by the Northlanders*

***Season's Opening and Roundup***
**June 30, July 1**

***Deeper Life and Prophetic Conference***
**August 31–September 3**

***Ministers' Retreat and Workshop***
**September 4, 5**

*For further information write to*

**Dr. R. R. Brown**
**2006 Douglas St., Omaha 2, Nebr.**

**Northwestern District**

**MEDICINE LAKE CAMP**

**Minneapolis, Minn.**
**July 9-15**

SPEAKERS

Dr. Vance Havner, *Evangelist*
Rev. R. S. Roseberry, *Bible Hour and Deeper Life*
Mrs. David Wilcox, *Women's Meetings*
Mr. R. Stanley Tam, *Men's Meetings*
Rev. R. D. Ludwigson, *Youth Director*

MISSIONARIES

Miss Ella May Bryant, *Congo*
Rev. T. G. Ziemer, *Thailand*

MUSIC

Rev. J. C. Wenninger

*For further information write to*

**Rev. L. W. Pippert**
**1361 Englewood Ave.**
**St. Paul 4, Minn.**

## *Quotes from Our Contemporaries*

J. MCDOWELL RICHARDS observes in the *Presbyterian Survey:*

*"It is said that Christianity conquered the ancient world because its followers out-thought, outlived, and outdied the adherents of other religions. Its victory in the Twentieth Century will come in no other way."*

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

*Mr. and Mrs. William C. Paul* and sons, William, Jr., and Douglas, left New York on May 24 by boat for New Guinea. Mr. Paul attended the Nyack Missionary College and is a graduate of Toccoa Falls Institute and Pittsburgh Institute of Aeronautics. Mr. Paul also attended the Toccoa Falls Institute. They will be stationed in Hollandia where Mr. Paul will be serving as a missionary pilot. They are members of the C. & M. A. church in Walton, N. Y.

### On Furlough

*Miss Miriam Stephens* arrived in New York by plane from Ecuador on May 25. She is coming on early furlough because of her health. Miss Stephens is a teacher in the Alliance Academy in Quito. She first went to the field in 1947.

*Norman Emery,* son of Rev. and Mrs. R. L. Emery, of Ecuador, arrived on May 23. Norman is a graduate of the Alliance Academy in Quito and is continuing his education in this country.

### The New Generation

On May 5, to *Rev. and Mrs. John F. Morris,* Saegertown, Pa., a son, David Clark.

On May 12, to *Rev. and Mrs. T. G. Mangham, Jr.,* Banméthuot, Viet Nam, a daughter, Patricia Lola.

### With the Lord

On April 9, *Mrs. Minnie Hatch Bowman,* an active worker in The Christian and Missionary Alliance for many years, went to be with the Lord at the age of ninety-two. She had resided with a daughter-in-law in New Concord, Ohio, since retiring from active service in the Lord's work. The Lord enabled her to organize Alliance churches in Jamestown, N. Y., Meadville, Pa., Wheeling, W. Va., and Zanesville, Ohio. In 1943 she was forced to leave her active ministry in Zanesville, but kept up a ministry in prayer that extended round the world. She had an intense interest in foreign missions.

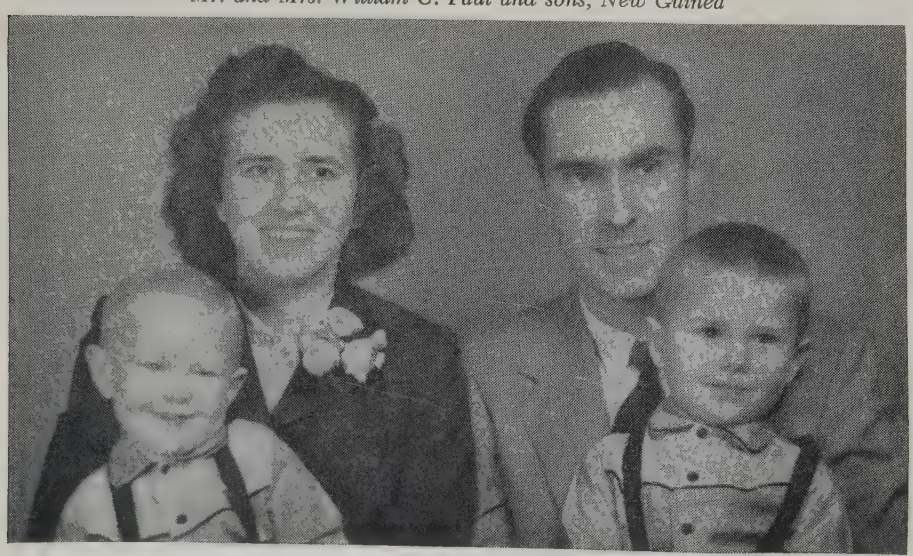
Funeral services were conducted in New Concord on April 11 with Rev. H. S. Evans officiating, assisted by Rev. Don Jacobson. Burial was in Washington, Pa., on April 12.

A new electric organ has been presented to the newly erected Christian and Missionary Alliance Church in Zanesville in memory of this saint of God who leaves a host of friends and Christian workers for whom she faithfully prayed.

### Faith Built up at Santa Cruz

Rev. Frank S. Sutherland, pastor of The Christian and Missionary Alliance Church of Santa Cruz, Calif., writes that the outstanding feature of recent special meetings with Rev. H. P. Rankin was the "faith-building" messages of the evangelist. The attendance was good throughout the one-week campaign and a number were prayed for who had physical needs. The pastor writes that many have testified of definite help received.

*Mr. and Mrs. William C. Paul and sons, New Guinea*



### Southern Florida Women Rally

More than 130 women represented Alliance churches of southern Florida on April 30 for an area women's missionary rally. The meeting was held in the Gospel Tabernacle in Miami. Mrs. Jasper Smoak presided. The speakers were Miss Dorothy Adam, of French West Africa, and Mrs. Roy Forward, of Ecuador. Mrs. T. G. Mangham, president of the women's work of the Southeastern District, brought a short devotional message in the afternoon session.

### North Carolina Women Convene

The Gospel Tabernacle, Greensboro, N. C., was host on April 27 and 28 to the women's missionary convention of the Carolinas, with a representative number on hand for the program. After a missionary message by Miss Phyllis Taylor, of Congo, the ladies divided into prayer groups, each interceding on behalf of a different field.

At the service held on Friday night, special music was provided by a quartet of preachers. Featured in this service was a film, "Jerusalem, the Divided City," with Miss Taylor speaking at the close.

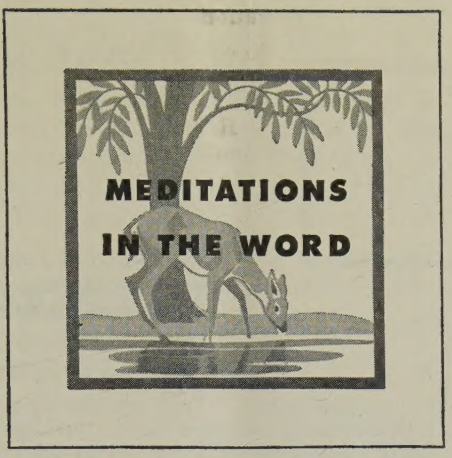
The business meeting was held on Saturday morning, with the following officers being elected: president, Mrs. J. E. Nelson, High Point; vice-president, Mrs. J. W. Dittmar, Durham; corresponding secretary, Mrs. George Murray, Greensboro; financial secretary, Mrs. R. B. Stokes, Raleigh; treasurer, Mrs. Charles Kegerize, Greenville. After a panel discussion on "Why a Prayer Band?" and a final message by Miss Taylor, the delegates met for a fellowship luncheon. All present felt that it was a profitable convention, directed by the outgoing president, Mrs. Walter Caston, Asheville.

### God Answers Prayer for Revival

Previous to special revival meetings, held April 11 to 22 with Rev. T. J. Spier, the congregation of The Christian and Missionary Alliance Church of Greenville, Ohio, waited on God in earnest prayer and the pastor spoke several times on "The Work of the Holy Spirit in Revival." God answered, and in each service the presence and power of God were manifested. Mr. Spier brought timely messages on the deeper Christian life. God's working began with His own children as several made confessions of sin and sought the Lord for the infilling of the Holy Spirit, while several other persons met the Lord for salvation. Mr. Spier also had a splendid ministry in music, presenting heart-stirring vocal solos and leading some of the song services.

Writes the pastor, Rev. J. E. Larkin, "The Wednesday night prayer meeting following the campaign was one of the best such services the church has experienced for some time. God's people confessed their faults and

*(Continued on page 15)*




Compiled by EDITH M. BEYERLE

## *Sunday*

DAILY READING—Acts 1:1-11.
DAILY TEXT—"*Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me*" (verse 8).

The mighty undertaking which the Master was committing to their hands was beyond the power of man, and therefore He provided for them the infinite resources of the Holy Ghost. He was to convince "the world of sin, and of righteousness, and of judgment," and so He did accompany them in their ministry with stupendous power and astounding results. One sermon on the day of Pentecost brought thousands to conviction. In a single missionary journey the apostle Paul established Christianity throughout the province of Asia Minor, and in another tour the great and civilized communities of Greece were led to accept the truth and powerful churches were established in all their leading cities. He tells us how in Thessalonica the truth was proclaimed with the Holy Ghost sent down from heaven and multitudes turned from idols to serve the living and true God and to wait for His Son from heaven. Hearts of men were stirred and persuaded.—A. B. SIMPSON.

## *Monday*

DAILY READING—Genesis 39:1-12.
DAILY TEXT—"*How then can I do this great wickedness, and sin against God?*" (verse 9).

Joseph was a slave, and in a strange country. He was tempted by a wanton and revengeful mistress. Had he complied, he would have been sure of secrecy and rewards; but if he resisted, he might expect her keenest resentment, if not the loss of his life. Yet all these could not influence him; he chose to submit to every inconvenience and danger rather than be guilty of so foul a crime and sin against God. From hence we may learn that the fear of God is a most effectual preservative against all criminal indulgences; it was this that restrained Joseph and will, where it is possessed, have the same effect on all mankind upon all occasions and in every scene of life. It strikes every passion, every spring of human actions and includes in it all the most powerful motives by which the conduct of mankind is determined.—BOGATZKY.

## *Tuesday*

DAILY READING—John 12:12-26.
DAILY TEXT—"*If it die, it bringeth forth much fruit*" (verse 24).

Of Himself He speaks. He is the grain, soon to be buried in the earth. For Him there is no highway to glory, no path to harvest and power, no gate into vitalizing and quickening energy but the gate and the path and the highway of death. So Jesus dedicates Himself to the mournful cross and the gloomy sepulcher. But to me He speaks also. I must learn to die daily. I must be crucified not only in what is sinful but in desires and habits which seem harmless and innocent. If I would save others I cannot save myself. If I would bless men I must enter Gethsemane with its shadows, I must climb Golgotha with its reproach. . . . There is a winning power about the disciples who have fallen into the ground and died and risen again. It is the humblest who are strongest. It is those who most deny themselves who are crowned most with influence. The cross is His rule for me no less than for Himself.—ALEXANDER SMELLIE.

## *Wednesday*

DAILY READING—Romans 8:28-39.
DAILY TEXT—"*The love of God, which is in Christ Jesus*" (verse 39).

*O Love Divine, how sweet Thou art!*
*When shall I find my willing heart*
*All taken up by Thee?*
*I thirst, I faint, I die to prove*
*The greatness of redeeming love,*
*The love of Christ to me.*

*God only knows the love of God:*
*Oh, that it now were shed abroad*
*In this poor stony heart!*
*For love I sigh, for love I pine;*
*This only portion, Lord, be mine,*
*Be mine this better part.*

*Oh, that I could forever sit*
*With Mary at the Master's feet!*
*Be this my happy choice:*
*My only care, delight, and bliss,*
*My joy, my heaven on earth, be this,*
*To hear the Bridegroom's voice.*
—CHARLES WESLEY.

## *Thursday*

DAILY READING—Exodus 32:25-35.
DAILY TEXT—"*Go, lead the people*" (verse 34).

As Jesus, Paul, Elijah and Moses met God in prolonged periods of testing, overcoming through prevailing prayer, so must the leaders who would lead us out of our quagmire meet God in periods of fasting and seclusion. There is no doubt that prayer is the key to a deeply spiritual leadership which could change the church, the family, the nation and the world, giving us spiritual parents and Sunday school teachers and national and church leaders who fear God. Those who are spiritual leaders must be willing to assume the terrific responsibility of true godly leadership. That means self-denial, hard work, misunderstanding, disappointment, testing, humility and utter dependence through prevailing prayer upon God for the revelation of His divine program and the granting of divine courage to do His will.—THE WESLEYAN METHODIST.

## *Friday*

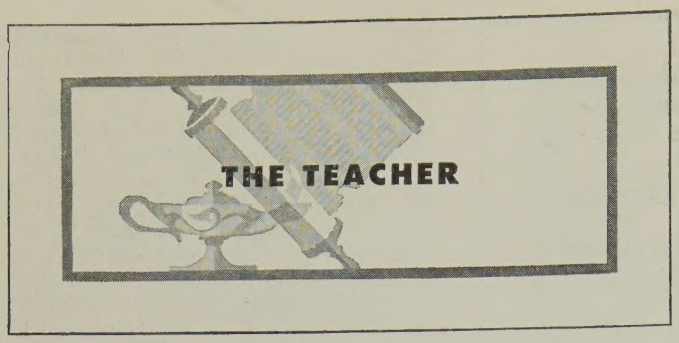
DAILY READING—2 Kings 1:9-18.
DAILY TEXT—"*He sat on the top of an hill*" (verse 9).

The hilltop position is always one of vantage ground. From this particular one the prophet could see not only the surrounding country but also the approach of the enemy from whatever direction he came, and thus be prepared to meet them. And he did meet them with *fire!* Elijah so walked with God that his spiritual position matched that of his physical, as events proved. It is still true that there may be spiritual hilltops in the life of every believer, from which position he not only is made aware of impending danger but may "view the (celestial) landscape o'er." And as in the case of Elijah in the natural, so is it in the spiritual realm: there are always "kings" and "captains of fifty" aplenty to call to the heights, "Come down . . . Come down quickly." Pitiful, indeed, the man or woman of God who heeds the demand and vacates the place of vision and power! To "come down" may appear to be the feasible procedure, but time does not vanish too rapidly for anyone thus persuaded to realize the grave mistake made.—PAMEII.

## *Saturday*

DAILY READING—Psalm 15.
DAILY TEXT—"*He that sweareth to his own hurt, and changeth not*" (verse 4).

The fifteenth psalm is a picture of a truly great gentleman. It is David's characterization of Jonathan, his dear friend. Jonathan was the crown prince, while David was a peasant. Jonathan had position, wealth and prestige. He had the most to give and to lose. "Jonathan loved him [David] as his own soul." This is one of the most sobering statements in all literature. Friendship is like that. In the covenant of friendship one usually loves the most, gives the most. It has been said that Jonathan is a type of the Christ, who is Himself the "friend that sticketh closer than a brother." Christian discipleship involves friendship with Christ, and true religion is friendship with God. Discipleship also involves practicing friendship toward our neighbors and looking forward, expecting better things of them.—SELECTED.




By DON J. KENYON

## SUNDAY SCHOOL LESSON—JUNE 17, 1956

### Ambassador in Bonds

Acts 26:2-8, 19-23

GOLDEN TEXT

*"Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"* (2 Tim. 1:12).

BACKGROUND AND LESSON ORIENTATION

Paul, the slave of Jesus Christ, goes boldly into the very jaws of death because he is convinced that this is part of God's stewardship for him in the gospel. It should never be construed from such passages as Acts 20:21-23 or 21:11 that Paul was a foolhardy man or that he was willful. He was not defying heaven and earth in his determination to get to Jerusalem. His going is an indication of his love for the Lord of harvest. The warnings of the Spirit are an indication of the love the Lord had for him in forewarning him of the sufferings he had yet to endure for His sake (see 9:16). The arrival in Jerusalem issued in a mob riot, an arrest and a framed-up trial. He was soon taken to Caesarea for protection and to face a series of hearings. Here we see Paul at his logical and rhetorical best.

CONTEXTUAL CONSIDERATIONS

Paul pleads his prerogative as a Roman citizen and makes an appeal to Caesar for a trial. This is the wise and Spirit-led decision which preserves him for the furtherance of the gospel. Had he gone back to Jerusalem for trial he surely would have been a victim of political expediency. The leaders of Judaism were powerful; their influence is not open to question. Paul's testimony before Agrippa was probably due to the fact that Festus was not quite sure of himself in sending Paul to Caesar without a clear criminal case against him. Agrippa is recognized by Paul, not in flattery, as an expert in Jewish law. Had he not been he would not have lasted long as king. It is the curiosity of Agrippa and the hesitancy of Festus that gave Paul this opportunity to testify before kings.

SIMPLIFIED OUTLINE

1. A faithful witness—Acts 26:2-8.
2. A prisoner of Jesus Christ—Acts 26:19-23.

KEY WORD ANALYSIS

(1) "Patiently"—*makrothumos* (26:3). This is the master stroke of a master logician. This entire speech is given in good literary form and vocabulary. Since Agrippa is an expert at Jewish law and will appreciate Paul's ability, it is significant that Paul puts him on the alert by appealing to his patient indulgence.

(2) "Twelve tribes"—*dodekaphulon* (26:7); unique in the New Testament. Paul was not aware of the "lost ten tribes"!

COMMENTARY ON THE PRINTED TEXT

1. *A faithful witness* (Acts 26:2-8). Next to speaking to Caesar himself, speaking to King Agrippa was the greatest single opportunity that Paul had up to this moment to reach the very heart of the government with the witness of Christ. Paul is probably also very happy to be able to break the long silence after so many delays. The hardest thing this man of action has had to face is delay.

It should be noted that the very accusations which are brought against him become the foundation of his own defense. He is also happy to face these charges because of the opportunity it gives him to make answer. Agrippa will have either to deny a resurrection hope or to concede the case up to this point to Paul. Paul has no fear of facing his past. He has no dark chapters which need to be covered. He is not even desirous of hiding his former attitude toward the church. Therefore he boldly presses his point. One marvels at the boldness of Paul in making this a personal matter with the king.

The question might be asked: who is on trial in this case? When a true witness for Christ is put on the stand it seems that everyone but the accused is on trial. Is Paul's hope on examination in this hearing or is the king's hopelessness being exposed?

2. *A prisoner of Jesus Christ* (Acts 26:19-23).

Paul, a master logician, not only makes it clear to the listeners that his hope in the resurrection is the basis of accusation but further simplifies the issue by insisting that his obedience to Almighty God is in question. "If what I have done has offended the Jews it is only because the God of the Jews has commanded me to do it in a special revelation of His will to me." He then outlines the nature and content of his ministry, showing that he has preached repentance and post-regenerative works which attest to man's thorough change of heart.

Let us remember that if Paul's obedience to God and his preaching of Christ have brought him on trial for his life, it is simply a clear-cut demonstration that any man who obeys God in his work and ministry will be at variance with the organized strongholds of sin. Thus when Paul lists the causes of his accusation (see 26:7, 19-21) it is his hope in God, his obedience to God and his ministry to all men in a universally conceived plan of redemption which is the foundation of his "guilt." Only with God's help has he been able to accomplish his end. God has been with him if men have been against him. Thus he is able to maintain that he is a true son of Abraham and that his interpretation of the Old Testament is valid and worthy of acceptance.

Paul sees Christ in the Old Testament; he sees His sufferings, His resurrection and His kingdom. To Paul the writings of the prophets are Christ-centered. The trend of this passage is clear if the reader bears in mind that Paul, reputedly defending himself, is found to be preaching the fundamental aspects of his gospel to this apostate king and his listeners. Agrippa was shaken. He called Paul crazy because his learning centered in Christ, but Paul's persuasion was so powerful and so logical that the "judge" is brought to a verdict by the defendant. This passage may be regarded as one of the major triumphs of Paul's unique ministry.

HELPFUL HINTS FOR LESSON PREPARATION

(1) The most profitable approach to this lesson is to show that the very case which is brought against Paul actually forms the basis of his own defense. Paul does not plead "not guilty" to his hope of the resurrection or his obedience to God. (2) Note carefully that Paul was never more successful in preaching Christ than when he was on trial for his life. "To me [Paul] to live *is* Christ."

## THE ALLIANCE FAMILY

*(Continued from page 12)*

their spirit of criticism and God came upon the meeting with great glory."

### Prophetic Convention Held

A combined prophetic and home convention was held in Immanuel Church, Mechanicsburg, Pa., April 17 to 22, with Rev. and Mrs. Robert E. McKinney, of Denver, Colo., who illustrated their messages with color film and slides on the Holy Land. Mr. McKinney emphasized the possibility of the soon return of the Lord Jesus Christ and the need of yielding the life fully to the control of the Holy Spirit.

The pastor, Rev. Frederick W. Fowler, writes that the climax of the meetings came on Sunday morning when 234 attended spring rally day in Sunday school. Mrs. McKinney addressed the school and eighteen young people responded to the invitation. At the close of the morning worship service the official board and members of the church gathered with the pastor at the front of the church for rededication and a pledge of support for their united ministry. As several prayed, there was a real melting of hearts which resulted in the confession of sins and some restitution being made. Mrs. McKinney spoke to the young people's groups that night and for the final service Mr. McKinney spoke on "God's Plan for the Jew and Gentile," which was followed by the showing of a color film on "The New State of Israel."

### Real Progress at Oak Ridge

The Community Church of Oak Ridge, Tenn., experienced unusual revival blessing during special services held April 2 to 8 by Rev. Charles H. Kegerize, of Greenville, S. C. The pastor, Rev. John E. Craven, reports real progress since the campaign. More than eighty persons met God at the altar during the week.

### Green Bay Church Dedicated

On Easter Sunday the new Mather Heights Alliance Church, Green Bay, Wisc., was dedicated. Rev. L. W. Pippert, District Superintendent, delivered the sermon of dedication.

Construction of the new edifice was begun in August, 1955, with initial services being held in November. The building is of brick and concrete block, with a redwood trim, and has a seating capacity of 300. Space is also provided for ten classrooms, a nursery, choir room and baptistry. Total cost was $57,000. Rev. J. T. Cunningham is the pastor.

### Mission Becomes Alliance Church

Rev. John F. Morris writes that the work he has been serving in Meadville, Pa., since 1951, known as The Diehl Mission, has now become organized as an Alliance church. It is known as The Pleasantville Alliance Church.

*We leave the responsibility with the Great Designer, and find His service one of sweet restfulness. We have no responsibility save to follow as we are led; and we serve One who is able to design and to execute, and whose work never fails.*—J. HUDSON TAYLOR.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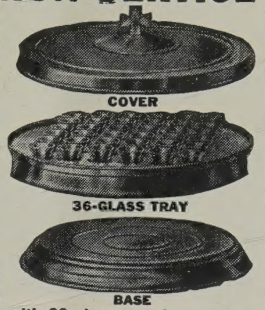


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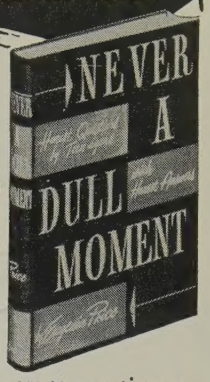


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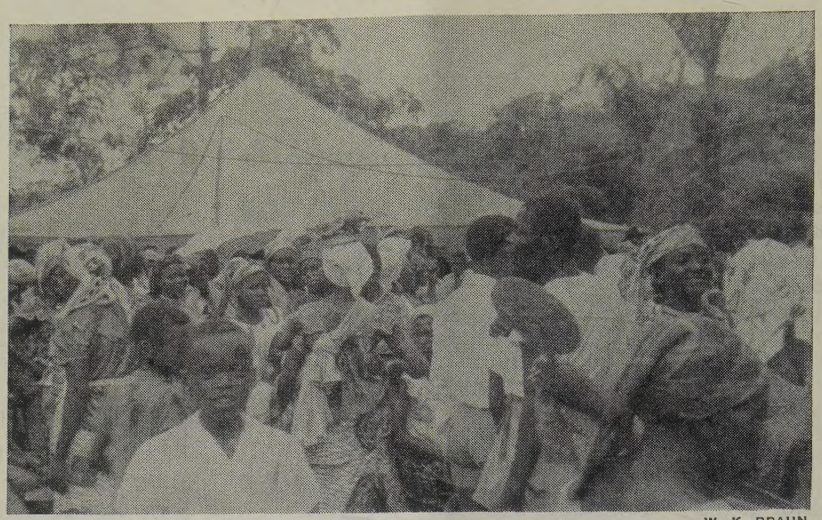

W. K. BRAUN

*Crowds attend the tent meetings in Congo*

# A Canvas House in Congo

PUTTING up a great tent is no easy task. But as Christian workers drive stakes, erect poles and then hoist the canvas into place, they attract crowds of people. The news spreads rapidly that a gospel meeting is beginning.

Last year four campaigns of two weeks each were held during the months of May and October, and the results furnish strong incentives to continue making use of this method for spreading the gospel in Congo.

- In areas where the Roman Catholic Church is strong its adherents were forbidden to attend. That did not keep them from standing in the shadows and listening as the messages sounded forth over the public-address system. Having their curiosity aroused by seeing people crowding into the tent and many others standing outside, those who would never have dared enter themselves listened at a distance. Even though they were told they would die if they went near the tent, some of them at last responded to the Spirit's wooing and were saved.

- Classes being conducted for those who were converted in the meetings and who wish to enter the church are well attended. The grip of idolatry is being broken. One woman gave up a whole basketful of fetishes to find peace with her Lord.

- Local churches receive great stimulation. The Christians work together to prepare the tent site and as they invite their neighbors to the meetings they discover new opportunities to bear witness. A new vision for the service each of them can perform has come to them as they have participated in the campaigns.

Prayer is requested particularly for the effectiveness of this type of evangelism. A larger public-address system is needed, and there is an urgent call for a missionary couple who can devote full time to this work.

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